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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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TWO LOOKS AT COMMUNISM.

In the endeavor to determine the nature and limits of Communism, one may, if he please, look at his subject in two different aspects.

1. He may consider Communism as in a state of progression or partial adoption; as either adopted by a part of the individuals of a state, or by a single nation; and,

2. He may consider it as having reached its fullest development, and as including all the nations of the world.

In the first case, it will necessarily stand in an attitude of more or less competition with the rest of mankind. If Communism is limited to a part of the men of a nation, then will it, in proportion to its numbers and capital, enable those individuals to compete more successfully with their neighbors in the struggle for subsistence. It will, by making its purchases in the wholesale market, give its adherents a better command of the necessities of life; it will by the economy of its internal arrangements, either enable its members to produce more cheaply, and therefore, undersell its competitors in the market, or it will enable them to devote less time to manual labor and more to all kinds of improvement; thus preparing themselves to compete still more successfully with their natural competitors.

If, again, we suppose Communism to be extended until it includes a whole nation, then much of what has been said in favor of a single Community, may also be said of that nation. A people thus organized will, by its superior economy, be able to make the most of its natural advantages, and then laugh at protective tariffs and pauper-labor, though it will not be wholly removed from the sphere of conflicting industries.

In the second or final condition of Communism which we have supposed, there can of course be no further advantages arising from successful competition. Society being no longer checked by selfishness, will have to depend entirely on the perfection of its economy, as indeed it must have done from the start.

Deducing our conclusions from the above, we learn,

1. That in the earlier stages of Communism, when necessarily involved in competition, its ad-

vantages will be somewhat more apparent than real, yet real nevertheless; and,

2. That in a state of complete Communism, society will give its whole attention to its economical arrangements, and then its advantages will be comparatively more real than apparent.

In these remarks Communism has been spoken of as being a competitor in the struggle for existence. This indeed is a state of things for which Communism itself is not wholly responsible. Being actuated in all its internal policy by the generous principle of cooperation rather than by the selfish one of competition, it ought, therefore, to be looked upon as a foe that is predisposed to magnanimity.

ROBERT OWEN AND NEW LANARK

SECOND PAPER.

In our last number we presented extracts from Sargent's Life of Owen, showing the pitiable condition of the factory population of New Lanark at the time that Owen entered upon the management of the works, and some of the measures which he adopted for winning the confidence of the people and for improving their condition. The success of these measures, was such as to spread abroad their fame and to attract many visitors to New Lanark. The following description of the place is abridged from the statement given by one of the members of a deputation of visitors from the town of Leeds:

The deputation, after their arrival at Lanark, went on to Mr. Owen's mansion, which they found situated in a delightful and rural spot; and where they met with Owen in the grounds, with his wife and children and Sir W. C. de Crespigny, M. P. In going from the old town and back again, they questioned their two guides, and found their answers corroborative of the alleged well-being of the people. One of them had a wife and eleven children; five employed at the works, together earning 36s. a week, and the remainder under ten years of age. The man had no fear of Malthus before his eyes; and if he had had a family of twenty, would not have been alarmed; he found his children well-taught, religiously disposed, and properly behaved: the education of the whole cost him three pence a month, including books and stationery: during a four months' illness of one of them, excellent medical attendance and drugs were supplied gratis: his house and furniture were excellent.

Another of the deputation set off on a voyage of discovery on his own private account, and was convinced that Mr. Owen was regarded in Old Lanark as the "landmark" of beneficence and goodness. Mr. Dale, he heard, was an eminently good man, and Mr. Owen was just as good. In a Methodist chapel, he found two men from New Lanark, conducting public worship.

The writer does not seem to have seized on the striking features of infant education. He only states in general terms, that he and his friends were particularly gratified with the sight of the children from two to four years old; and that nowhere could be seen a more pleasing sight than the "glow of health, the innocent pleasure and unabashed childish freedom" of their appearance; a scene so charming as to be of itself enough to repay the toil of the journey.

The elder school was remarkable for its neatness and cleanliness. At the time of the visit, a psalm was being sung; after which there was a prayer. Then followed the reading of a chapter in the New Testament: the boys and girls standing on opposite sides of the room; and portions of three verses being read alternately by a boy and a girl. A catechiser in another part of the room, was hearing the assembly's catechism. This visit seems to have been made on a Sunday.

Afterwards, the deputation, with other visitors, as well as Owen and part of his family, attended worship in one of the chapels; where the people seemed devout, and the service was decorously and rationally conducted. Then came lunch at Braxfield; a long discussion (how tiresome to Owen if he had not been an enthusiast!) on the effects which would follow from the universal adoption of the system. After that the party turned out to see the people returning from

Old Lanark, whither a large part of the population repaired on a Sunday morning to attend two services. The writer's mind was much excited by seeing a thousand persons out of so small a place, returning from this errand of religion, with smiling faces and decent apparel: rebutting the charge ignorantly made against New Lanark, of irreligion or profanity.

The deputation, the following morning (as I suppose), walked with Owen to the play-ground, where there was all the happiness of well-trained children. Here did Owen appear especially in his element, as if in that improved state of society on which his imagination was always running, and in the possibility of which he without hesitation believed. Here he loved to preach his sermon:—Give me a colony of infants; I will suppress all erroneous reasoning and all false conclusions; nothing shall be believed but what is thoroughly understood; I will then so educate my children that they shall grow up to despise those things which now they most value, and unite a community of interest which will end in universal brotherly love and unity.

After this, the deputation visited the play-room for bad weather, generally appropriated to children from two to six years old, though some of the forwardest pupils were drafted off into the higher schools at four years old. In another large room, six boys entered in Highland costume, playing a quick march on the fife, with all the boys and all the girls following in order, the rear being closed with other six boy fifers. The whole body, on entering, formed a square: then, after practising *right face* and *left face*, they marched around the room in slow and in quick time. At the word of command, fifty boys and girls, by means of a sort of dancing run, met in two lines in the center of the square; and sang, with the accompaniment of the clarionet, *When first this humble roof I knew, The Birks of Aberfeldy, Ye Banks and Braes of Bonny Doon, and Auld Lang Syne*. The square having been re-formed at the word of command, other children came to the center, and went through several dances in an elegant style. In England there would be great awkwardness in such a case, from the clumsy or ragged shoes; but these youngsters went barefoot. The narrator describes the whole scene as the most exhilarating, and as bringing tears to his eyes.

The next visit was to the large schoolroom, which could seat four hundred children to practice writing and arithmetic. It had a pulpit at one end, and with the help of some neat galleries, would hold twelve hundred people. The children's acquirements seemed highly respectable. In another place, a dancing-master from Edinburgh was training four boys and four girls to bow, curtesy and perform steps. There were also two paid violin players.

A short account is given of the public kitchen mentioned in the articles of agreement of 1824, as detailed in my last chapter. The building was 150 feet by 40 feet, and was finished but not fitted up; having kitchens and store-rooms on the lower story, and an upper story consisting of a large elegant eating-room, with a gallery for an orchestra at the end, and a library, with lobbies in the center; and of a room of equal size at the other end, constructed for a lecture and concert room. The intention was to furnish a dinner at a fixed price, to all who chose to come.

The manufacturing department does not seem to have been any thing very striking. There were ordinary cotton mills, spinning annually a million and a half pounds of cotton; a foundry of iron and brass, judiciously constructed, with an elegant cupola, and, aided by good sand, turning out excellent castings: a smith's shop, 140 feet by 30, containing many excellent lathes and several hearths: and over this an engineers' shop employing about thirty people.

Concerning the visit of another gentleman (Dr. Macnab, physician to the Duke of Kent) Sargent says:

The arrangements of New Lanark seemed to Macnab as precise as those of an army. But with this difference: that soldiers are ruled by fear of punishment; Owen's soldiers of industry by appeals to the social affections. The agents were required to conduct their own departments, without any appeal to Owen, except on extraordinary occasions; and from this arrangement it followed that when he was absent, in London or in Paris, the business went on with its usual regularity. Macnab, until this visit, had been a skeptic as to the possibility of such moral machinery, but he was now convinced of his error.

The whole population of Owen's village was in connection.

with the works and numbered about 2300 persons. Children under ten years only were not allowed to work.

The young people from ten to seventeen were employed all day; and in the evenings from 7 to 8.30, had lessons in continuation of what they had been taught as children. These youths were steady and industrious in their conduct, and singularly pleasing in their manners.

The adults appeared clean, healthy, and sober; and as might be expected in the absence of drunkenness, well fed, warmly clothed, and excellently housed. Making all allowance for the disposition of the Scotch to a strict observance of Sunday, it would still seem that the tendency of the New Lanark practices was to foster a religious character; so that Mr. Owen might be believed without hesitation, when he asserted that he presided over the most religious manufacturing Community in the united kingdom. The people did not spend their evenings in taverns: there was in public no cursing or swearing, nor any brawling women. A sick-fund and a savings'-bank had been successfully established.

Another visitor who wrote an account of the place to a Dublin paper,

—noticed that in the large room where the children assembled there was a belt several feet deep, half way up the walls, painted by a lady of great artistic power, with figures of quadrupeds and birds as large as life, and in their natural colors: the room altogether being singularly elegant. The boys all wore the kilt, or rather a shirt and plaid jacket reaching almost to the knees: the notion being a very just one, that this dress was favorable to activity and hardihood. The children were wonderfully handsome; and all of them had straight, well-formed limbs. The little ones, as young as four years old, showed great prowess in climbing the smooth iron pillars. All seemed unhappy if they failed to attract the notice of Mr. Owen. The writer while he admired the dancing and singing, feared that in practice, judging by experience, these accomplishments would be found detrimental in after life. On paying a second visit, he was again struck with the affection displayed by the children toward Mr. Owen; even some little ones who were too young to walk alone, being eager to get within his reach. He was also confirmed in his estimate of the unusually handsome and athletic appearance of those who were natives of the place; and he observed a striking contrast in the case of a few whose parents had lately come to the village; these late comers looking pale and unhealthy by the side of the others. The young women also, he pronounced to be the handsomest he had seen during an extensive tour through Scotland.

Such was New Lanark, as seen by visitors, in the time of Owen's superintendence fifty years ago. As a partial reform of the evils of the factory system, and as showing what a man of benevolence and ability could do in elevating the circumstances of a mass of poor people, it was a noteworthy success, and accounts to us for the interest which many Englishmen of the middle class (deriving their ideas from Owen) manifest in communistic projects. To Owen certainly belongs the credit of attempting to realize his theories in practice, and of freely sacrificing his means for that object. In this respect the English Socialist was superior to Fourier, his French contemporary. And although he did not achieve any thing like the true ideal of Communism, yet some of his practical measures have survived and are among the moral forces of the age. The infant-school system is the invention of Robert Owen, and it was he who gave the first impulse to humane legislation for the benefit of factory operatives.

Owen was through the most of his life an infidel, treating the claims of religion as an infringement of his pet principle that circumstances determine character; but toward the last of his life his position seems to have changed, so far at least, that he recognized the superintendence of a guiding Providence. In looking back over his career he said, "I can trace the finger of God, directing my steps, preserving my life under imminent dangers, and compelling me onward on many occasions."

New Lanark was his most successful effort. His experiments in Communism in this country and elsewhere failed. His theory, ignoring religion, and looking mainly to the physical well-being of men as its object, was too narrow for the needs of men, and could not obtain that Providential patronage without which success is impossible. Nevertheless, as a pioneer of thought and of practice in some of the untrodden paths of Socialism, Owen's name is first among his contemporaries.

THE SOCIAL MOVEMENT OF THE ANCIENTS.

III.

EDITOR AMERICAN SOCIALIST:—I am unable as yet to determine exactly what class of women it was who shared the Communist, proletarian societies of Greece and the Greek-speaking inhabitants during the power of the Greek philosophies, but am of opinion that they were of the two most respectable classes recognized by law. It is quite certain that their movements at Athens were watched by the Areopagus or court of Mars, whose jurisdiction was over criminal cases and public order and decency. These two classes were the matrons and their daughters, and the *Auletrides* who made their living by playing the flute. It would be very interesting to know that that wonderful coexistent class of women known as the *Hetairai* also participated in these *Eranoi* as members. But to prove that the *Auletrides* frequented them, I will give a translation of a Greek inscription cut in marble and edged with bass-reliefs, for which I am also indebted to Mr. Tompkins and Mr. George Jacob Holyoake. It is of the Roman epoch and is from the isle of Santorin in the Grecian Archipelago not far from Nio. As Santorin was an agricultural country they might have been mostly cultivators. This invaluable memento, is in good care and preservation in the Museum at Athens. On the bass-relief are these suggestive figures: A god and a goddess in an inclosed garden. It is Cybele the Phrygian goddess who sits with her head crowned. In front of her crouches a lion. The god is Apollo in a flowing robe and in a standing attitude. He has a salver (*patra*) in one hand and a lyre in the other. There is a priestess or *proeranstria* standing, and a musician or *Auletrides* is playing the flute. A lamb for the feast is in the arms of a young man. Under this is the inscription of which the following is the translation:

"Stratonice, daughter of Menecrates, is crowned by the members, men and women of this Thiasos. In the year 178 she (Stratonice) was female president of the Club (*proeranstria*), a crown of foliage is decreed her and a marble tablet ornamented with banderoles to honor her public proclamation, and another crown of foliage for her proclamation in the assembly of Jupiter in honor of her virtue." I might also give the translation of another tablet that accompanies it, but space will not allow. This date "in the year 178" is supposed to mean the 178th year of the existence of this Commune.

Here now, we have, in the midst of the lady members of this old and probably rich and respectable *Eranoi*, and at the public feast or monthly sociable in the inclosed garden that always distinguished the open *Thiasoi* from the secret business meetings of the *Eranoi*, a flute player; In all probability one of the famous *auletrides* whose charms are celebrated by Alciphron, Athenæus and Theopompus; and of whom Mr. Sanger in his work on prostitution unkindly intimates that they were prostitutes, and would doubtless construe it so as to make this feast no nobler than the callipygian games, which though unfrequented by men must have been, of course "scandalous." May not any thing be scandalous when regarded in a censorious and uncharitable light? But this feast of the Communists described, was nothing of the sort. It was a festival of an *Eranoi*; and a glance at Liddell and Scott will satisfy the skeptic that it was a society of poor persecuted people, who agreed to assess each other in common for their daily food and their monthly convivals; and the proof that these poor girls were sometimes members greatly intensifies the interest in them. Besides, it is a known fact that among these musical trades-unionists were some of the most beautiful and intelligent people the world ever produced. It was not considered prostitution in those days to do what they did, whatever bigots may think now. The Stern Philosopher Zeno, hero of Stoicism, fell desperately in love with one; and if we are to believe Athenæus, was ready to defend his love with the antics of a madman. This was after he had insulted her because she came to him for protection. The competitor has judged the ancient world from his point of view in human ethics and judged unfairly. Let the Communist now take his chance.

But the most magnificent proof of the Communist movement in those days is yet to be given. It is one first observed at Athens by the Archæologist M. Wescher, in which the *Eranoi* fairly unveil their secrecy and come out in their own name. Before giving the rendering of the inscription, however, I beg to paint as I conceive it, a picture of ancient competition, which formed the basis of Greek society. It ran to the extent of gambling; and the ethics of society may be said to have been fixed by law and public opinion at little

higher than the gamblers' Code. The society outside the *Eranoi* and the *Thiasoi* was, however, about as it is now—a vast gambling hell; and the long existence of the associations, I can account for in no other way than that they in their secret recesses possessed a charmed circle; each like the Oneida Commune, only necessarily secret. It was the infinite love that emanates from the infinite difference marked by that gulf which yawns between competitive and Communistic life. The poor Greek working people must have felt all this difference. No matter how repressive and intolerant the laws, they *could* not disband. Imagine yourself, a real Christian, obliged to contemplate the fashionable logic of a gambling den. A number of people sit round a table each with his pile of gold, the sum of which is the stake involved. There is skill there. There is also genuine talent. Brilliant aptitudes in one, in the choice of cards and dice; intuition in another to catch and forestall a niggling thought and checkmate a winning deal; shrewdness in a third at the study of features and in the reading of their inadvertent language; and in a fourth, tact to swoop in the sum of the aces against the competitors. There is no mutual adaptation of these wonderful gifts to a common good. These are the non-productive adornments in the Code's diplomacy. In the usages of the gamblers, as in society, public opinion has fixed a sort of reckless general law that acts as each gambler's guide; and to obey this law is to conform to the ethics of a code which is the competitor's idea of duty. The duty of each, whether in the exigency of the winning, or the losing game, is to behave with decency. Such are the ethics of the gambling-table, and each must conform. The excitement of the competitive game goes on. The lookers-on forget self and home and duty in their admiration of the contestant's skill. Their variety of method, their quivering versatility, their genius, bold of one, delicate of another, exhilarate as they amaze. But when the one more skilled in gaming or more favored in fortuity, sweeps the stakes and stalks off in triumph with the gold of his helpless neighbors, there must come a reaction of feeling, though the rules of the gambling-table require submissiveness. The defeated need not try to hide discomfiture. A hungry wife and children, blighted hopes, baffled plans, chagrin, too often breed despair. They are the conjurers of distrust, jealousy, vengeance, hate and suicide. Even the winner dies in misery; for a little selfish ecstasy adds nothing to the sum of a life's happiness. He is often the next victim in the shifting vicissitudes of such a trade.

Now this is a fair picture of that hell which constituted ancient society. The household, the shambles of voluptuous commerce and of deal, the judiciary, and the war spirit, were so many hells of licensed competition reeking with virus of the gamblers' code and intolerant of this Communism of the poor. Unfortunately it is too exact a picture of the maudlin present; but the present I am not dealing with. Society was a fast gambling concern in which fashions, means, and fine things were huckstered and raffled from hand to hand; and then, as now, the working classes or proletariat were the sensitive target which every club of misguided genius bruised and imbruted.

The discovery, then, of unquestionable proof that there existed contemporaneously with this outside state of things an order of human association whose code of ethics, or whose accepted opinion of duty, one to another, was the antithesis of this; whose rule of home and labor was based deep in that love and mutual protection which afterwards became the doctrine of salvation from hell as proclaimed by Jesus Christ, is a triumph, glorious and incalculable to the struggling, disjointed love of our holy association to-day. The fragment at Athens referred to is a piece of blue Hymettian marble with little border work. The inscription is in plain Attic Greek of the Aristotelian epoch, and its translation from the *Revue Archéologique*, is as follows:

"By a rutable and just administration of the common fund of money belonging to the Community of *Eraniatai*, and having ever conducted himself with kindness and with honesty; and as he has righteously husbanded the funds successively paid by the *Eraniatai* themselves, as well as the annual subscription, according to the law of the *Eranoi*; and in view of the fact that in every thing else he still continues to show integrity to the oath which he swore to the *Eraniatai*, therefore HAIL ALCEMEON!

"The Community of the *Eraniatai* rejoice to praise Alceon, son of Theon, a stranger who has been naturalized—their President of Finance (*archeraniastes*); and do crown him with a chaplet of foliage because of his faithfulness and good will to them. They are moreover rejoiced, and praise the trustees (*epimeletai*) and also the *hieropoioi* of Jupiter the Savior, and of Hercules, and of the Savior of the gods. And they crown each of them with the wreath of honor because of their

virtue and their lively interest in the Community of the *Eranistai*."

The stone is broken here, leaving us in the dark as to the exact date of this interesting relic. The *principle* however upon which this *Eranos* was conducted, accepting the signification given this word by lexicographers and writers of the adverse school, was *Communism*,—means taxed from a common membership for mutual support. This settled, we next ask: did such an experiment thrive? The above inscription is full of praises and rejoicing over its success. Well if it did succeed and if in conjunction with it the less secret but less frequent jubilees of the *Thiasoi* furnished means out of the same well-husbanded fund, for the sweet convivals, and the dance to the famous music of the female flute-players, (*auletrides*); if this be clear, then I ask, did not this "Community of the *Eranistai*," greatly augment, for the "disinherited classes," the means of happiness and virtue? These are important conjectures coming from the unwritten mists of the finest of the world's ages of antagonism. Let the ethnologist and the paleontologist divest themselves of bias, and with these new skeletons of ancient history remodel and reproduce an ethologic anatomy of these two great rivals for power—individualism and communal love. For if the desired means of happiness was procured through this one experiment of whose relic I have given a rendering, then it is evident by the many other similar inscriptions that a thousand such microcosms embellished the morals and gladdened the hearts of slaves and outcasts.

These microcosms of a far future society must not, however, be supposed to have been as sweeping or as pure in their radicalism as some that are developing at the present time; but it must be remembered, that though the ignorance of the present age is averse to the implanting of a system which means introversion and revolution of competitive association, yet we possess at least the boon of tolerance which was almost utterly denied the struggling poor among the ancients whose tact in competition had not yet been crystallized and scienced into this of modern monopoly and accapuration.

C. OSBORNE WARD.

Brooklyn, N. Y., June 1, 1876.

THE "TIDAL WAVE" AGAIN.

To the Editor of the American Socialist:

Your correspondent, Charles Sears, says: "So far as I can judge, there is cumulative evidence that the flood of another 'tidal wave' of Socialistic discussion and effort at organization has fairly set in. Such evidence I find in conversation, correspondence, current literature, and in the appearance of new advocates in unexpected quarters."

This is doubly interesting testimony when we consider its source. Charles Sears is one of the veterans of Socialism—perhaps the best living representative of the American phase of Fourierism. He was one of the originators of the famous North American Phalanx, the experiment which came the nearest to permanent success of all the attempts of the Fourier epoch. From its organization to its death he was the practical chief of that Phalanx. His whole career has been that of a worker rather than a talker. Unlike others who only preached and theorized, but kept property back and thought more of financial gain than practical Socialism, Charles Sears put heart and hand and property into the work. He stuck to the North American Phalanx to the last, and when that went down did not give up his hope in Socialism. He did not lose that hope as the years went by. Nor did he invest his heart in any thing that would prevent him from again following his first love. When De Boissiere, practical Frenchman, successful manufacturer, enthusiastic Socialist, came to this country once more to found a colony and test Fourierism as improved by the study of years and the practical experience at Guise, we find Charles Sears, and the veteran founder of the Ohio Phalanx, E. P. Grant, again coming to the front, and proving their imperishable faith in Socialism by their works. The indomitable energy and unquenchable enthusiasm of such men testify to the undying charm of Socialism, however imperfect past attempts at its actualization may have been. They are, moreover, living proofs that the old afflatus of Socialism is not lost to the American people, that its fire has not died out. It abides "as a hope watching for the morning." As a new dawn breaks, as the sky clears and the mists flee away; as the sunlight of Socialism again touches the mountain-tops, and the voices of awaking multitudes are heard in the vales, we have no doubt that many more of the "old soldiers of '43," will return to their first love, take up their old work, and become again builders of the social Zion. But of all the "old Guard," serious-

hearted Charles Sears is still the "practical chief"—the Marshal Ney, the "bravest of the brave."

The "tidal wave" of Socialism that is now beginning is of somewhat different character from that of thirty or forty years ago. It is not so much concerned in the immediate forming of Phalanxes and Communities as it is with the preliminaries of Socialism. Education for Socialism; careful but wide-spread experiments in coöperation; discussion of the conditions and principles of agreement; possibilities and desirabilities of the enlargement of home; the improvement of the race through stirpiculture; enlargement and appreciation of the sphere of woman; the fundamentals of sexual science—these, rather than rushing into ill-assorted Phalanxes, in the popular-convention method of the Fourier revival, are now the order of the day. The experience of the past has sobered the people, and will not be repeated. They will march to the new conquest as to the solution of a problem in practical science rather than as to a June picnic.

That there is a tidal wave setting in this direction, I think, as Mr. Sears says, "there is cumulative evidence." In the matter of coöperation, here are a few paragraphs containing matter to think of, which I cut from an address by Milo A. Townsend, read at a "Liberal Congress," held at Carversville, Pa.:

"Something over thirty years ago, in England, twelve poor weavers, on a capital of \$140 began in the little town of Rochdale the first coöperative store, from which has grown and extended extensive business operations, until now it commands a capital of eighty millions of dollars, giving employment and support to three millions of people.

"On the 2d of November last there was organized in Louisville, Kentucky, 'The American Coöperative Union,' an outgrowth of the Rochdale system. This organization was more immediately brought about by the influence and efforts of the Hon. Thomas D. Worrall and Dr. J. R. Buchanan, the first-named of whom made a tour to Europe in the year 1874, to acquaint himself with the plans and workings of the English coöperators.

"After remaining abroad for several months, he returned with his mind fully imbued with the spirit of coöperation, and immediately set to work in presenting the subject in the form of lectures to the people of the Southern and Western States. So great was the enthusiasm he awakened in many places that the people marched in processions to the sound of music to welcome him as one more deserving of honor than the conqueror of a thousand battle-fields. Of course, it is not to be supposed that he and his co-laborer, Dr. Buchanan, did not encounter the opposition of the money-power, and of those who are so tenacious of preserving the old order of things. But their persistent efforts, philanthropic spirit and noble bearing won for them the confidence and sympathy of the people, and resulted in the convening of a coöperative congress at Louisville, and, as I have intimated, in inaugurating the Coöperative Union upon the American shores—an event which is to be known in history as one of the most important of the present century."

While I write M. De Boissiere, just from France, calls with a friend to greet the Wallingford Community and to test the Turkish Bath. He reads what I have written of his co-laborer, and says it is just. M. De Boissiere's eye is as bright, his heart as genial, and his interest in Socialism as fresh as ever. He is encouraged with his experiments in silk-worm culture in Kansas and proposes to enlarge his operations. His preparations for a Coöperative Home are well-advanced, and waiting for the right kind of men and women to make Silkville the scene of an interesting Socialistic experiment.

Yours truly, THEO. L. PRIT.

Wallingford Community, May 29, 1876.

A PLAN FOR CO-OPERATION.

EDITOR SOCIALIST:—There seems to be an increasing earnestness among Socialists for coöperation, union and action. If the union of established Communities proposed in the AMERICAN SOCIALIST should find expression in a movement in which scattered Socialists could join, then it might go on with increasing power and permanent results. There seems to be a "missing link in the chain" between present Coöperation and Communism, to supply which, I inclose a plan. Buying through co-operative stores employs only a fraction of our time or thought; our business or work is the unit or body to which all the branches conform. We need to leave competitive monopolies, speculations, and ways of business, and build a new road.

PLAN.

1. (a) Groups to purchase for and exchange with each other; and, to facilitate this,
2. (b) Deposit Warehouses to serve also as Intelligence Offices for all the exchange needs of the Groups; social, literary, etc., as much as commercial.
3. (c) A disinterested Board of Examiners to prize the deposited goods from an accurate item statement of cost in labor, material, etc.

4. (d) Bills of Credit, or checks based on deposited goods which would serve as a medium of exchange.

Coöperators may be at once relieved from all competitive strife as the goods are produced in answer to actual use and demand. Material can be bought and sales or purchases made, through warehouses.

(a) Groups are essential, as the warehouses can not safely nor economically deal with individuals; but one person may be allowed to start as a Group at once and right where he is. Groups are the best possible schools to educate and lead people to improved methods of life. Warehouse agents should not give credit involving risk; but Groups can often aid their own well-known members without risk.

(b) The Warehouses can also be homes for travelers, lecturers, etc. The standing of each lecturer or teacher employed can be shown by having a uniform system of reports from Groups—the average only open to public inspection.

(c) This will give a uniform and steady price to goods and labor. It is as unjust to have an uncertain price for labor, etc., as to have a variable value to money. The pay for labor must be uncertain so long as it is a subject of barter between interested and often selfish parties, one striving to make it as high and the other as low as possible. The chance for extra pay or profits is the source of speculation, and credit offers the best of facilities.

(d) This will solve the financial problem by ending the monopoly of money.

I think that there is a power in organized work, and that we are too apt to only talk instead of "doing unto others," etc.

I should be glad to get into communication with other earnest workers and do what little I can. If your paper and Community should feel called to lead in the plan, it would give confidence to others to follow; but I do not feel like coming to you as teacher.

W. V. HARDY.

East Concord, Vt., May 27, 1876.

All the streams which empty into Salt Lake proper are raging. The Salt Lake Tribune says that the great lake has been rising at the rate of twelve inches per annum since 1874. Thousands of acres of meadow lands along the eastern shores of the lake in Box Elder, Weber, Davis, and Salt Lake counties, and along the the southern shore in Tooele county, have been submerged. Indeed, within a comparatively short time we may expect to see the Hot Springs swallowed up by the great inland sea of Utah.—Greeley Tribune.

MRS. GIRLING and a party of Shakers held a meeting on Monday night in the Town Hall, Bournemouth, which resulted in a serious riot. Mrs. Girling and party were forcibly ejected from the building, and damage done to the extent of £30. Mrs. Girling's leg was broken, and the police were summoned to protect the building from the mob.—London Public Opinion.

GEORGE WASHINGTON AND HIS EQUIPAGE.—Washington's carriage was of a light cream color painted on the panels with beautiful groups by Cipriani representing the four seasons. He was preceded by two gentlemen with long white wands who kept back the crowd. His stables at Mount Vernon were furnished with thoroughbred horses. When he appeared on horseback it was always with fine equipments, accompanied by his servant. For Mrs. Washington he kept a chariot and four horses, with black postillions in livery. The following order sent to his London agent, for out-of-door equipage, savors of a republican simplicity which would cause a stare in these later days:

- Man's riding-saddle, large plated stirrups, and every thing complete.
- A very neat and fashionable (!) Newmarket saddle-cloth.
- A large and best (!) portmanteau, saddle, bridle, and pillion.
- Cloak-bag, surcingle; checked saddle-cloth.
- A riding-frock of a handsome (!) drab-colored broadcloth, with plain double-gilt (!) buttons.
- A riding waistcoat of superfine scarlet cloth and gold lace, with buttons like those of the coat!
- A blue surtout coat.
- A neat (!) switch-whip, silver cap.
- A black velvet cap for servant.

He was very fond of horses, and his equipages were always of a superior order. He kept a register of both horses and hounds, and in hunting was always superbly mounted, and wore a blue coat, scarlet waistcoat, buckskin breeches, top boots, and velvet cap. His pack of hounds was very numerous and select, and he used to hunt three times a week. When he broke up his kennel he formed a deer park of a hundred acres. For breakfast the custom of his time and society was tea and coffee, roast fowl, ham, venison, game, and other dainties. Never was there a more generous hospitality than his.

House and apartments and servants were at the disposal of the guest. At dinner the center of the table contained five or six large silver or plated waiters, those at the end oval on one side to correspond with the shape of the table. The waiters were filled with mythological alabaster figures. On the outside of the oval formed by the waiters were the dishes. He had a silver mug of beer by his plate, and he drank several glasses of Madeira wine. His wines were always the best that could be obtained, and nothing could exceed the order with which his table was served. Every servant knew what he was to do, and did it in the most quiet and rapid manner. The dishes and plates were removed and changed with a silence and speed that seemed like enchantment.—*Galaxy*.

AMERICAN SOCIALIST.

THURSDAY, JUNE 8, 1876.

In response to our last week's inquiry as to how many would like to have us publish H. H. S.'s account of the early experience of the Oneida Community (never yet published) in the AMERICAN SOCIALIST, several prominent persons have written asking us to do so. But we will give opportunity for a fuller and more general expression. Shall we publish it?

There is also some prompt expression of desire to hear Mr. Hinds speak on Socialistic and Communistic topics. Now is the time to make engagements with us for his attendance.

This may well be called the era of Socialism. The tendency toward aggregation evinced by the simultaneous growth of coöperative societies, working-men's associations, grange movements, religious associations, etc., in this country and in Europe is an astonishing phenomenon, and portends a change in the very foundations of society. A revolution seems imminent. Copartnership in labor is but a few steps from a common interest in property; and a people holding a common interest in houses and lands and labor, are not many removes from Communism of every other interest. We venture to predict that the grand result of the progressive tendency of the age will be universal Communism—the long-dreamed-of millennium.

The "railroad war" continues with unabated fierceness. The rates between the Atlantic cities and the West are falling below cost, but the contestants show little signs of relaxing the struggle. If these things continue, we may live to see the celebrated contest between "Old Monopoly" and "Flying Dutchman" repeated on a large scale. These two uncompromising old stage-coachmen kept up the "cutting under" system until the fare was reduced to nothing; when the "Flying Dutchman" drove his disheartened rival from the field by actually offering a premium of twenty-five cents to every passenger who would patronize his line! Meanwhile the traveling public look on with a complacent grin and enjoy these long rides at half-rates. Men wise in such matters have long since seen and acknowledged the efficacy of competition in checking monopoly. Both are bad enough; but they do in some measure neutralize each other.

In this connection it is interesting to notice that even in these great corporative struggles where intense selfishness would seem to be the all-controlling purpose, a certain unity of action and combination of means is necessary to the companies in order that they may carry out their plans. We refer to the change of gauge on the Erie, Delaware Lackawanna and Western, and other great roads. These railroads though often in hot rivalry on passenger and freight-rates, doing every thing in their power to outwit, under-bid, and in any way harass one another, find that they must combine and work in harmony. The demands of modern civilization and the growth of trade compel these companies to work together so far as serving the public is concerned, even if they do fight among themselves and run their roads at a loss.

Co-OPERATION has become so well established, both in England and in this country, that a company has now been organized for engaging in international coöperative commerce. This organization is styled the Mississippi Valley Trading Company—Limited. The projector and present Managing Director of the American section is Dr. Thomas D. Worrall, whose head-quarters are at Louisville, Ky. Dr. Worrall has been laboring to establish direct trade between the Mississippi Valley and

England since 1872, and the American section of this Trading Company was incorporated under the State laws of Kentucky, April 19, 1876. The operations of the Company are to be conducted on the principles of the Rochdale coöperation, by which the Rochdale weavers have profited so remarkably. Following is its own statement of its ordinary business:

"The Commercial operations of this company, which constitute its ordinary business, are similar to those of merchants generally, except that they are entirely free from credit and from speculation—free from the burden of the profits of the unnecessary agents and middlemen who are found in our present commercial system, and free from all the devices of competition, skill in bargaining, deception and adulteration, every thing being on the cash system, and the transactions being, as far as possible, direct between producer and consumer, with the simplest and cheapest possible agency in exchange.

"The American coöperator, society, planter, or merchant, needing any thing produced in Great Britain, sends an order through the Company for the goods required, and the company, by its extensive ramifications in that country, promptly procures each article from the maker at first cost, which, with the necessary cost of the agency and freight added, is delivered in this country, unencumbered by the profits of the New-York jobber, the agent, the British factors, and others through whose hands the article usually passes.

"By this method, which is nearly perfect as an agency, the purchaser has an obvious advantage over those who deal on the competitive system—and has the additional advantage that whatever profits the Company may make upon its business, will be distributed in dividends upon the business to its patrons. Thus every member of the Company, if he has only a five-dollar share, has a guarantee for the supply of any amount of merchandize as nearly as possible at its actual cost, free from speculation and exorbitant profits.

"On the other hand, the American producer who seeks an English market for his flour, grain, cotton, tobacco, leather, meat, cheese, lumber, or manufactured articles, finds in the Company, by its American branch, a factor ready to make advances or else to purchase for cash articles, for which a market is already secured—the English coöperators being sufficiently numerous to take a cargo without delay, even if the general market were not appealed to.

"It must be remembered that custom is better than cash—that the Company has already the custom of the millions connected with British Coöperative Societies, and that before one year shall have expired, it will also have the command of a vast amount of custom in this country, for the Rochdale system organizes the consumers—the entire mass of the people to deal for their own benefit, control their own trade and enjoy the profits on their own business.

"It is, therefore, as much the interest of any merchant to join the Company by subscription, as it is for the private family to subscribe to a coöperative grocery. The merchant thus establishes his independence of New-York, and without leaving his own desk can command the world's productions cheaper and better than if he had personally ransacked every foreign market.

"The stock subscribed to the Company bears interest at eight per cent., and is, therefore, a better investment for those who wish to advance the public welfare than lands or houses. Gentlemen with capital to be invested securely can thus, while advancing their own interest, contribute to the commercial and manufacturing prosperity of the South and West, and the revival of Southern agriculture."

THE GREAT EBB-TIDE OF COMMERCE.

From the New-York Tribune.

Commerce, like the all-embracing ocean, has its tides. The inward rush of waters at Hell-Gate is not caused by the strong swell off Newport; both are results of forces acting all over the globe, and their concurrence is the expression of a physical law.

In New-York every one knows that trade is exceedingly dull; that the stock market is nearly devoid of speculation and is settling toward lower prices, with a notable fall in shares deemed hazardous; that in nearly all branches of manufacture there seems to be that absurd phenomenon, "over-production;" that money is abundant, rates of interest are low, and yet failures are numerous.

Dull accounts of trade come from most parts of England; prices continue to fall but are not yet low enough to stimulate a return of activity; in Austria and Germany things are little better, and Belgium is in a similar predicament.

Not to weary by quotation, similar phenomena may be observed in nearly all commercial centers.

All these coincidences, and many others which every student may observe, are not the effect of chance. Neither has disaster in any one civilized country, however severe, been potent enough to produce this wide-spread prostration of commerce, extending to nearly every civilized land, continuing with little abatement since the failure of European banks in 1873. Our disaster, more severe than that of any other country, was not the cause, for the blow fell in Germany before it did on this side of the ocean. Had the disorder been mainly in any one country, other nations would soon have recovered from its effects. It is plain, therefore, that we now have a great ebb-tide of commerce, in which, though some countries suffer more than others, all share to some extent, and of which the causes must be sought in forces operating not in one country alone. What are those causes?

The wisest will acknowledge that they are not yet able to define them. It is not unlikely that careful study of the statistics of different countries for the past ten years may in some degree make them clear. But enough is known already to prove that those are mere blind leaders of the blind who attribute all disorders in the United States, prostration of industry, shrinkage of values, decline of trade, multiplication of failures, and even the number of deaths by suicide, to any decrease of the currency, any change of the tariff, any crimes of the party in power.

COMMENTS BY T. C. LELAND.

While there is a "Sick Man" in Europe whose case puzzles the brains of diplomatists, there is an abundance of sick financiers the world over, whose symptoms are a mystery and a disturbance to everybody. The commercial men all around the globe are in a distressed way, and the essential question in the above article is—"What is the matter with them?" In a trip to the West recently, the writer of this found no such hard times among the average people as has been proclaimed. The farmers and mechanics were every-where, as far as observed, busy, comfortable and as happy as the isolated order of society now prevailing will permit them to be. Distress among the same classes in the East and South also is no doubt exaggerated. The commercial men, traders, speculators, dealers in stocks, bonds, and "securities" which don't secure, are the parties chiefly affected. They are the galled jades who wince; while the withers of the real workers are comparatively unwrung. If the poor suffer it is the idle or the inefficient poor. The non-workers at either extreme of the scale—the Trader and the Tramp—are alike victims of the squeeze which has been gradually tightening around us. The glamour of the Stock Exchange is departing. It is finally dawning on the dimmest sense of the world that dicker in "shares deemed hazardous," is not one whit more elevated in dignity, or more profitable to the human race, than the trading in jack-knives among the boys in a barn on a rainy day in the country; where they have been known to claim three or four shillings a piece as the profit of their "transactions."

Why is there distress among the trading classes? Because prices fall. Why do prices fall? Because of "that absurd phenomenon, 'over-production';" that is, the increase of wealth, because the wealth of the world is so large, and growing larger, that prices are constantly descending. Lower and lower prices is the constant gauge of the augmentation of wealth. For example it is shown by the *Tribune* how much, in dollars, the transactions of merchants have been less than in former years all over the world; but it does not show at all the extent and the quantity which these sums represent in goods, and the means of comfort for the people. Nothing is shown from the point of view of the consumer, but only from the point of view of the carrier—merchandizing being merely the carrying business between the producer and the consumer. Whenever therefore more goods are produced and consumed for a less amount of price, we are approaching relatively nearer to the point of no price, or wealth without price, which tendency proceeds just in proportion to the increase of the wealth of the people and of the whole world. From this point of view it is well worth inquiring whether what is called "hard times" in the world, which most affects the middle men, the mere transferers of wealth, is not the simple and natural result of the increase of the wealth of the world; whether hard times are not due to the multiplication and extension of the manufacturing power and of invention, the development of chemistry and the sciences; whether it is not the strain of readjustment and effort at adaptation to the better conditions which truer science and higher art are evolving for mankind, that is rolling up the present "commercial tides?" When merchants cry out loudest and are worst off, it may chance that the people are laughing the slyest and getting the best off—getting more for their money and the merchants relatively less.

Another cause may be, or a special development of the same cause, that coöperation has already proceeded far enough to begin to make itself felt. Coöperative Banking in France and Germany, coöperative production and distribution in England, and coöperative buying at first hands by the Grangers and Sovereigns in America, may account in some degree for the easy circumstances already perceptible among the great working and consuming classes, and for the disturbing tidal fluctuations among the men of mere trade and commerce. If so who's afraid? Let the work go bravely on.

New-York, May 31, 1876. T. C. LELAND.

COMMENTS BY THE EDITORS OF THE AMERICAN SOCIALIST.

We do not agree with Mr. Leland that only the trading and manufacturing classes feel the hard times. Society is too much a unit for disaster in one part to affect only the immediate sufferers. The agricultural population of the West is least dependent on external resources when crops are abundant, and consequently suffers least. But, though no such deprivation is felt there, as when in the East a large manufacturing firm fails and throws thousands entirely out of work, we are sure that the hard times reach even the independent farmers, and oblige them to spend cautiously and save in every direction. There cannot be such distinction between labor and capital that when the latter is troubled the former does not suffer. Any real relief of labor at the expense of capital, must come by modifications of the competitive system of society, which surely do not arise in hard times succeeding commercial panic; rather, on the contrary, at such times competition waxes fiercer than ever and the rich have all and more than all their usual advantage in the race. Poor men who take

delight in contemplating the disasters of the trading classes, while they make no effort to escape from the competitive system, really exult in the destruction of the fabric of which they themselves are integral parts.

As to the causes of the continued depression of business the *Tribune* article points in an interesting way to the complicated nature of the problem. We think that, before it is done with, the world will have to recognize some deep spiritual, moral and intellectual changes which have affected the habits of the whole civilized world, tending to extravagance both personal and national. The sense of moral responsibility and future accountability has suffered a great decline in this country, in public life at least, since the war. And in society at large, that form of atheism which looks to no future state and takes the largest possible enjoyment in the present, has made great inroads. Among the more intelligent promulgators of this atheism, it leads to no marked results of the kind we have indicated, but there must be a large class of their less thoughtful disciples who practically run into the lower forms of epicureanism. Is it not well for the country in this centennial year of humiliation to criticise itself for its sins in this respect? "Two things fill me with awe," said Kant, "the starry heavens, and the sense of moral responsibility in man." How many of the money-making class in Europe and America share the philosopher's emotion?

Doubtless the world is now in one of the throes by which it must pass from old conditions to new ones. The vast development of science, leading to an aggressive materialism promulgated by many of the brightest intellectual lights of the day; the maintenance of standing armies and navies in Europe which cost as much as a continued war of former days; two of the most expensive wars in history in one decade; the enormous extensions of railroads and telegraphs, which are in a large sense luxuries; the prodigious growth of printing and photography, and of invention of all kinds; with the steady working of the old Malthusian law that population always tends to outrun subsistence; all these factors with a celerity and intimate coöperation unknown before, are bringing the whole world—not alone America—face to face with the stern necessity for a higher aim than the pursuit of wealth and political power, and it will be well if the lesson is learned in the school of hard times, instead of on the battlefields of anarchy.

THE ENFIELD SHAKERS.

Their Early Trials---"Millennial Praises"---Epochs of Growth---Right Material for Communism, etc.

[Editorial Correspondence.]

Enfield, Conn., May 28, 1876.

As I took the cars, three hundred miles distant, a few days ago, I found myself seated opposite two gentlemen who were extolling the virtues of Shaker productions. They were evidently from a western State, as one of them described to the other the excellencies of a barrel of flour he had recently purchased of the Shakers, and no eastern Society manufactures that article. The other had tested their canned goods; and doubtless, if the discussion had become general, at least a score of persons would have joined in their commendation, for their name is in every corner of our land a synonym of honest work. And this is great praise in these days when so many hands are unclean.

At this place is located one of the oldest Shaker Societies. It was founded in 1792, and one of the houses now occupied is a full century old, it having been the residence of Daniel Meacham, the first Believer here. An upper chamber is pointed out as the first meeting-room of Mother Ann and her followers. While they were assembled in this house at one time in the spring of 1782 a mob of about two hundred men, with their leaders, came and paraded themselves before the house, and commanded Mother Ann and the Elders to depart within one hour, or they would carry them away by force. It is recorded that they went out before the mob, and sounded the gospel trumpet with singing; and that some who came to do them violence received a faith which continued with them ever after. Mother Ann's voice is said to have been very powerful and melodious. And the Shakers have indeed always been a musical people, and are so to-day. Singing is an important part of their worship. As I write I hear the members of this family pouring forth their souls in song; and though their effort would fall short of the popular standard of excellence, there is yet in it a power and charm not felt in listening to the paid and fashionable choirs of our city churches. In proof of the statement that the Shakers are a musical people I may mention the fact that they have a volume of "Millennial Praises" of nearly

three hundred pages, wholly composed by Believers, and that for some time past nearly every number of their monthly paper has printed the notes and words of some favorite hymn, often recent productions. Their paper also contains many original poems. They have found a way to put in verse their theology and daily life as well as their visions of the bright future. One of their poets lives in this Society and officiates as eldress.

The Enfield Society at one time numbered nearly three hundred; it now has about one hundred and twenty-five members. There are nearly twice as many females as males. They own nearly three thousand acres of land, and carry on little business at present except farming. They formerly had a great trade in garden-seeds—this Society having been the first that engaged in that business. Their trade was mainly with the South, and they lost very heavily by the war in bad debts, unsold stock, etc. Probably \$30,000 would not cover these losses. Still the Society is evidently prosperous in money matters. There are many indications of enterprise and thrift. Several of the houses are of brick. Moving and building are now going on at the Church Family; and at the North Family a house was erected a year or two ago at an expense of \$30,000. Nordhoff in his "Communitistic Societies of the United States" says it is an uncommonly stylish dwelling for Shakers; but this remark fails to express the truth about it. In architectural effect, in thoroughness of finish, in arrangement of rooms, in its floors and ceilings, in its wainscoting and painting, it excels, not only any Shaker building I have ever seen, but any building of any other Community, not excepting the Mansion at Oneida. It was designed mainly for industrial purposes.

Although this Society has no very productive mechanical businesses, it may fairly boast of having given the industrial world one of its best mechanical implements—the buzz-saw having been invented by an Enfield Shaker. Had he taken out a patent, it is not easy to estimate the money-profit that he might have realized; but, as has been the case with many other Community inventions, the world had it without a tariff.

This Society, like most of its sister Societies, was the outgrowth of a revival, and it has had its special seasons of accession. Between 1820 and 1830 there was a great work in Rhode Island among the Christians, which brought many persons here. During the great Second Advent excitement, and especially after the failure of 1843, many of the deluded followers of William Miller flocked hither, about sixty in all—only one of whom remained. The great Socialistic revival of Owen brought as many more into their fold—of whom some ten continued steadfast.

The Shakers here have learned what Communists every-where have learned, and what those who propose to found new Communities will do well to take second-hand, viz., that such organizations can be built of only one class—those who place their own personal improvement above every selfish consideration; that it is utterly useless to take in those who are seeking a comfortable home for themselves or their friends, or whose eye is on any low and merely material object. The next poorest class of material are the men with crotchets and hobbies and grand theories of their own. Such men are likely to fail of working harmoniously into the order until they have practically proved the folly of their own notions. They are like men who think they have discovered the secret of perpetual motion—nothing can cure them of their folly save thorough defeat.

The Shakers here as in other places are watching for the morning. They regret their declension in numbers, but their faith seems undimmed. If it be the work of God, they know he can and will find ways to prosper it and glorify it in his own good time.

But while they claim that their movement is in an especial sense the work of God, they are far from being the bigoted souls they have been so often set down. They see that the good work of social redemption is going on through countless agencies, in which they rejoice. Their attitude even toward marriage is different from the general conception. They rejoice in every attempt to improve the conditions of generation, while declaring that they are called to a higher work.

Let all Socialists appreciate the Shakers as pioneers of social progress. They have proved by a century of experience that it is possible for families of at least a hundred persons to live in peace and harmony and produce the fruits of order, temperance, sincerity, spirituality—not to mention the outward blessings, which exceed in some respects a hundredfold those of common society. Should they cease to exist as organized bodies, their example would be quoted for ages and be repeated in a thousand forms.

W. A. H.

REVIEW.

THE EDEN OF LABOR, OR THE CHRISTIAN UTOPIA, by T. Wharton Collens. Philadelphia: Henry Carey Baird & Co., 1876. 12mo, pp. 228.

Students of Political Economy will find this a curious work. Curious on account of the point of view of the author, who, notwithstanding his familiarity with all the great writers on this science, is so staunch a Bible believer that he considers the first, second and third chapters of Genesis as the beginning of all philosophical truth; curious on account of two, in some respects, remarkable conceptions with regard to the condition and rewards of labor in the antediluvian world; curious on account of the final conclusion that there is no prospect that the world will ever secure an economic equilibrium—which means righteousness and happiness in all the fields of human activity, but in one direction, namely, "Labor and capital must be united in the same persons, and these must be united in the love of Christ; then there will be abundance for all mankind."

Mr. Collens seeks, in the first place, for the essence of happiness, and finds it to be rest. "The happiness of men," he says, "is in rest of mind and body; the happiness of the State is in peace because peace is the rest of the State. Thus the happiness of persons and of States consists in rest and peace."

But here is small comfort for idlers. Rest, in his view, is the complement or perfection of labor. In one aspect he means by it very nearly what other writers mean by the term attractive industry. He says:

"We may make the good of our neighbor and the service of God the object and end of the knowledge we accumulate, the discoveries we make, the inventions we evolve, and the works we perform. In this aspect they are worship. We may weigh the planets with Newton, paint Mary and Jesus with Raphael, build St. Peters with Angelo, find unknown continents with Columbus, sing transcendent odes with Mozart—the sciences and arts are entirely congenial with charity and peace. But we must not suffer ourselves to be torn by 'those vultures of the mind,' envyings, ambitions, and lusts, we must not strive for glory, power, and riches,—happiness is found only in the opposite direction."

Mr. Collens finds the source of all the woes as well as of the blessings of labor back in the infancy of the race. The river of human life that issued from our first parents did not long remain one. When stained by the blood of Abel, it separated into two streams, the one bearing the elements of corruption and discord, the other of peace and unity. He traces the course of each. The turbid stream, growing deeper and wider for ages, comes down to the present time; the pure growing as rapidly for a period, lasted only nine hundred years, or during the lifetime of Adam.

Before the expulsion, Adam's home and dominions are regarded as the Eden of Rest, because nature supplied him with food and shelter as freely as with sunshine, air and water; after, as the Eden of Labor, because, taking into account the fact that God was his teacher and helper at the outset of both of these periods—that is before and after the expulsion—that he invested him with patriarchal authority, and therefore that he had the virtue, wisdom, and power that qualified him for so exalted a position, we may well believe him to have been the wisest political economist, and lawgiver the world has ever known.

"With him his noblest sons might not compare,
In Godlike feature and majestic air;
Not out of weakness rose his gradual frame
Perfect from his Creator's hand he came,
And as in form excelling, so in mind
The sire of man transcended all mankind."

Such is the conception of which Mr. Collens avails himself, to put before his readers a system of political economy pure and simple. He betakes himself to primitive times, away from the passions and distractions of modern life, and bases his system on fundamental principles in full force as he imagines, during Adam's lifetime, at least, among that portion of his descendants which acknowledged his rule—the result being a condition of society well-nigh perfect. A similar conception enables him to present, in the second part, the economic laws which he supposes to have been in force among the Nodlanders as he terms them, or the descendants of Cain, which resulted in a condition of society resembling that now existing in all civilized countries.

Wonderfully rapid was the increase of population in antediluvian times. Indeed, the great age which man attained and the small number of deaths compared to births during the first ten centuries, make it safe to assume that the population doubled every thirty years. Hence the number of inhabitants on the face of the earth at the time Adam reached middle life probably exceeded one hundred thousand, and at the time of his death considerably exceeded one hundred millions. A comprehensive field was thus gradually opened in which

his surpassing powers found full scope and unfolding. Mr Collens says :

"As this rapid multiplication of people went on the superlative intellect and organizing character of Adam were put forth in adequate proportion. Every thirty years new families segregated from the paternal home and founded new homes, fraternities, clans, tribes, kindreds, and patriarchates. The first fraternity which Adam organized, composed of more than one thousand of his nearest descendants, and the territory they occupied, he called a Reduction, because therein he had reduced material nature to human labor, and the moral nature of man himself to the will of God, as he had been commanded to do. Afterwards he called the territory of a clan a Clandom; that of a tribe a Tribedom; that of several nearly related tribes a Kindom; that of a certain number of Kindoms forming a great province, under the vicegerency of one of his sons by Eve, a Patriarchdom; and finally all the countries acknowledging his sovereignty, the supreme Patriarchdom.

"The fundamental laws the Supreme Patriarch promulgated were: first, the fatherly and absolute sovereignty of God; second, the brotherhood of humanity; third, the legal equality of persons; fourth, the title of every man to all natural things, not for intrinsic or perpetual ownership, but for transient possession and use; and fifth, on the four preceding, he based the commercial statute which was enforced during his reign by means of practical ordinances; *Labor is the real measure of the exchangeable value of all commodities and services.*"

Though not original with Mr. Collens this is his central principle. Adam Smith announced it, but did little more. David Ricardo gave it an entire chapter—a masterly exposition. Since his day it has been accepted by all writers on political economy. But, perhaps it was reserved for Mr. Collens treating of society, not as it is, but as it should be, to carry this principle to full and legitimate results. It contains the germ of a revolution. Noting its range and the progress it has made we see that it is vital and spermatic.

Labor is the *only* rightful measure of exchangeable value in the view of Mr. Collens. When making exchanges you have no right to demand a price for the natural qualities of the things to which labor has been added. Those qualities belong, like air and sunlight, to God alone. We quote :

"You owe to others all you consume of the labor of others—no less, no more. If you return this you are entitled to acquittance. Till you do so you are a debtor. If you take, waste, and do not return you are a defaulter. If you take *increase* from him who makes full restoration in labor-time value—exact more than unit for unit, borrowed money for borrowed money—you take more than your due and are guilty of usury; for your due is only the labor-time you have expended.

"But how did Adam manage to apply this economic principle? What were those practical ordinances? How could he value the *real labor* blended in a commodity independently of the natural value of it comprised? How find the equation of the differences of time, effort, and skill merged in *similar* products? How make a like equation of time, effort, and skill involved in the production of *different* commodities? How keep account of the labor put into *each stage* through which a commodity passes from raw material to a fitness for final consumption; and of the wear and tear of tools and machinery, and consumption of materials used in making up a complete and finished article, in order that the last workman, and every workman before him, may have his just reward, no more, no less? How adjust cases of inequality of *quantity* resulting from natural causes or differences in skill, but involving the same amount of labor? How apply the pure and simple standard of labor to differences of *quality*, such as greater or less beauty, finer or coarser flavor, longer or shorter durability resulting from superior or inferior skill, or from weather, soil, and other natural conditions, but involving the same amount of labor? What must be the *unit* of this real measure, the unit wherewith the labor contained in all products should be valued, and according to which they could, whatever their dissimilarity, be equitably exchanged?

"The supreme patriarch easily solved these questions which seem so hard to answer. He succeeded perfectly, because he simply and inexorably adhered to principle or fundamental law. *Nature works for nothing*, said he; and he was determined that for what nature had done gratuitously, no price whatever should be exacted.

"By close observation, in honestly seeking to find or invent means to the beneficent end of securing to labor its just recompense, he discovered that, in a given length of *time*, there was a constant *average* of labor and skill exerted by those who converted natural things to human uses. He *analyzed* every work done by man, and found that each kind was reducible to particular quantities or tasks, measured by *time*. For instance, he ascertained that it takes a good and diligent workman just so many days or hours or minutes to clear, plow, weed, or reap an acre of land, or to gather and garner a ton of harvest, or to cut a cord of wood, or hew a rod of timber, or to prepare or cook and serve a pound of food, or weave a yard of cloth, or to write a folio of manuscript, or to cut and sew a garment, or to dig a cubic yard of trench, or to build a house, a fence, a bridge, or other such work, or to make a particular article of furniture, or to grind a quarter of wheat, milk a cow, butcher an ox, churn a gallon of milk, or to render any other specific service. This even with regard to each distinguishable quality, condition of things, or peculiarity of circumstance. We know that this was entirely feasible from

the fact that, in our times laborers and workmen often do what is called "piece work," and are paid well-settled prices, according to certain specified measures of product; but the price of each piece of work is really determined by the *average time* an ordinary workman must take to do it well. Miners are paid by the ton; masons by the thousand of brick they lay; carpenters by the square; tailors by a special sum for each kind of garment they make; authors are compensated at so much per line; printers by the thousand ems; there are rates of piece work in almost every trade and profession. It is true that, in regard to *prices*, these rates are not, at present, justly determined; but in regard to measurement of work, *by the average ratio of time to quantity or quality of product*, they are nearly correct.

"In the Eden of Labor by a careful, *minute* and conscientious series of observations, they succeeded in finding the true and exact ratio of every product and service to the average labor-time it embodied. In every reduction there were experienced appraisers conversant with all the principal and petty, all the constant and variable, details of labor required for the extraction of raw material, and for every kind of cultivation and manufacture. They prepared elaborate tables of the time necessary for the *average* doing of each item or iota of labor in a workmanlike manner. Indeed, in the course of time and practice everybody became familiar, not only with the standard, but with the estimates, and was able to apply them with readiness and certainty. People in general, even children, could tell promptly and precisely how many minutes or hours of average labor there were in any article or service they were in the habit of consuming, or even seeing."

Of course the obligation, "Never to exchange a product or service in which an ascertained amount of average labor-time was embodied for a product or service of *less or more* average labor-time value," followed as a natural consequence. Hence there was no usury in any form; all speculative exchange was disallowed; commercial ventures were not made for the purpose of enriching profit, trade like all other vocations having only its labor-time reward.

It follows that no person could get much in advance of his fellows with regard to property. All were therefore on a common ground of sympathy, and charity had free play. No one could indulge in expensive luxuries, therefore they were not provided. The direction of labor was toward necessary and commodious products and services. Abundance was the result in due course of time, and the following apparent sophism was demonstrated to be a truth :

"If every body were poor, all would have to work; there would be no idleness.

"If none were idle and all were poor, everybody would have to *work for the poor*; there would be nobody else to work for.

"If there were none to work for but the poor, and none were idle, the poor would be working for one another, and they would only do or make things *good for the poor*.

"If all worked to make only such things as are good for the poor, there would be abundance of such things.

"If the poor had abundance of all things good for them, they would not be poor, but rich; for abundance is riches.

"Hence the paradox: *if all were poor, all would be rich.*"

It should not be forgotten that this result is based upon the supposition that such people were under a good spiritual control—the immense and delightful prosperity they finally attained was on one condition,—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you." A high stage of civilization must be presupposed in order to secure the necessary docility and obedience, beyond the reach of any religion in Mr. Collen's view but Christianity; therefore he believes, "God did not fail to teach Adam the same moral and social doctrines, the same laws and precepts that Christ taught his disciples."

There are many interesting points in this scheme which we cannot stop to notice. The economic laws supposed to have been in force among the descendants of Cain differed fundamentally from those we have been considering. This difference had its origin—it is assumed—in the inequitable tendencies of the heart of Cain. He did not recognize God's ownership of natural things, but sanctioned the doctrine that all land rightfully belonged to the State, and therefore that the ruler could give clear titles thereto, which were transferable and perpetual. Man was allowed to claim and hold natural things as ultimate owner. This was the beginning of a perversion of economic justice which ultimately became general, and passing through Protean forms and disguises, in all periods of the world's history, makes its appearance in the iniquities and abuses of modern times. But mankind are retracing their steps. Says Mr. Collens :

"Since the slow infusion of Christianity, the principle of Charity has been influencing more and more deeply, the peoples of Europe. Hence labor has advanced from slavery to serfdom, from serfdom to wagedom, and is now moving, through wagedom, to the freer life of piece-work—whence it will doubtless wholly emancipate itself from masters—then rise to *coöperative job-work*,

and finally attain the height of average labor-time, made the common standard of *all* value."

As a contribution from the religious side this work is valuable. True science gives due weight to all the departments of our nature. When rightly inspired our economic faculties will be rightly exercised. They will be rightly inspired when under the control of the love of God, and the love of our neighbor. They will be under such control, when we recognize and *realize* God's absolute ownership of all things, and therefore that we have no right of temporary possession even, except for beneficial use, and no right of property except that of *subordinate joint-ownership* with God resulting from our union with him.

WHEN THE COWS COME HOME.

When kingle, klangle, kingle,
Far down the dusky dingle,
The cows are coming home;
How sweet and clear, and faint and low
The airy tinklings come and go,
Like chimings from the far-off tower,
Or patterings of an April shower
That make the daisies grow;
Ko-ling, ko-lang, kolangling,
Far adown the darkening dingle,
The cows come slowly home
And old-time friends, and twilight plays,
The starry nights and sunny days,
Come trooping up the misty ways,
When the cows come home.

With jingle, jangle, jingle,
Soft tones that sweetly mingle,
The cows are coming home,
Malvine and Pearl and Florimel,
DeKamp, Red Rose, and Gretchen Schell,
Queen Bess, and Sylph, and Spangled Sue,
Across the fields I hear her "loo-oo"
And clang her silver bell;
Go-ling, go-lang, golangdingle,
With faint, far sounds that mingle,
The cows come slowly home.
And mother-songs of long-gone years,
And baby-joys and childish fears,
And youthful hopes and youthful tears
When the cows come home.

With jingle, rangle, ringle,
By twos and threes and single,
The cows are coming home;
Through violet air we see the town,
And the summer sun a-slipping down,
And the maple in the hazel glade
Throws down the path a longer shade,
And the hills are growing brown;
To-ring, to-rang, toringleringle,
By threes and fours and single
The cows come slowly home.
The same sweet sound of wordless psalm,
The same sweet June day rest and calm,
The same sweet smell of buds and balm,
When the cows come home.

With tinkle, tankle, tinkle.
Through fern and periwinkle,
The cows are coming home;
A-loitering in the checkered stream,
Where the sun-rays glance and gleam,
Clarine, Peachbloom, and Phebe Phillis
Stand knee deep in the creamy lilies,
In a drowsy dream;
To-link, to-lank, tolinkleinkle,
O'er banks with buttercups a-twinkle,
The cows come slowly home.
And up through memory's deep ravine,
Comes the brook's old song and its old-time sheen,
And the crescent of the silver Queen,
When the cows come home.

With kingle, klangle, kingle,
With loo-oo, and moo-oo, and jingle,
The cows are coming home;
And over there on Merlin Hill,
Sounds the plaintive cry of the whip-poor-will,
And the dewdrops lie on the tangled vines,
And over the poplars Venus shines,
And over the silent mill.
Ko-ling, ko-lang, kolangling,
With ting-a-ling and jingle,
The cows come slowly home,
Let down the bars: let in the train
Of long-gone songs, and flowers, and rain,
For dear old times come back again
When the cows come home.

—Christian Weekly.

WALT WHITMAN is paralyzed and is unable to leave his rocking-chair. He has been interviewed and the pith of the interview is this: "I set out with a design as thoroughly considered as an architect's plan for a cathedral. None of the poets had touched exactly what I wanted to do. It seemed to me that all had fallen short of getting down deep into the appreciation and sympathies of the mass of mankind. Of course, I can in a brief conversation, only suggest what I mean. Shakspeare's poems of war and passion, Milton's allegories, and the poetry of men like Tennyson and Longfellow—in fact all the poetry I had ever read, all seemed to fall short of touching the people of the world in their very cores of understanding and desire. I set out to illustrate, without any flinching, actual humanity. I proposed to myself a series of compositions which should depict the physical, emotional, moral, intellectual and spiritual nature of a man."

—Milwaukee Sentinel.

FOURIER ON COMPETISM.

IN our remarks on Individual Sovereignty in reply to the letter of Mr. T. N. Caulkins in the AMERICAN SOCIALIST for May 11th we said, in speaking of Fourier:

"We remember well, though we have not his books at hand to quote, that he made very great account of *Emulation* in all of his speculations on attractive industry, and provided for the stimulation of it as it is stimulated in colleges and in boating associations." We can now give what we may fairly suppose to be specimens of pure Fourierism in regard to Competism, taken as they are from Albert Brisbane's exposition of Fourier's theory, published in this country in 1840:

THIRD STIMULANT TO INDUSTRY.

CORPORATIVE RIVALRY; nothing develops such energy in the individual as corporative rivalry or emulation; this passion so universal is one of the most powerful springs of action in the human soul. In the mechanism of the Series, we find first, emulation between members of Groups each of whom strives to excel in his part;—then come higher rivalries, the rivalry of Group with Group, of Serie with Serie, of Phalanx with Phalanx, State even with State, and Nation with Nation. Arrived at this point, we see these collective emulations producing the most brilliant results. We find here and there some examples of these national rivalries in the present order of things; the nations of Europe strive to excel in the discipline and perfection of their armies; and there exists a marked rivalry between England and this country in ships and steamboats.

The following is perhaps the baldest *theoretical* application of the element of Competism to associative life that there is in the book:

THE CABALIST

or party spirit is a passion of rivalry or intrigue, which is strong in the ambitious, in courtiers, politicians, secret corporations and in the commercial world.

The satisfaction of this passion is so imperative a want of the human mind, that in the absence of real rivalries, it seeks with avidity in our present societies fictitious ones, at the theater, in novels or at cards. If a party be given, some artificial intrigue must be created for the guests, cards must be put in their hands, or a political cabal concerted. No being, for example, is more miserable than a courtier exiled to a little town, where he is without intrigue; or a merchant retired from business, notwithstanding his wealth, and suddenly withdrawn from his mercantile projects and schemes, which are intrigues in their way, and which are very numerous.

The Creator has given us this passion, because, in a system of attractive industry every man, woman and child must be a member of a large number of Series, and take a strong interest in the rivalries and pretensions of one of the Groups of the Series, or of even two or three. An individual may belong to several Groups of the same Series, but not to two contiguous ones.

In the foregoing chapter we examined the practical use and application of this passion in exciting emulation and rivalry between Groups, to do which it is necessary to create, as we observed, indecision among judges as to the superior excellence of the objects with which the Groups are occupied. There would be no hesitation if it were necessary to decide upon the comparative excellence of two species, which were materially different, or pronounce an opinion upon the rank which two Groups should hold, one cultivating the bow-apple and another the pippin; or one breeding the Flanders and the other the Arabian horse; but there would be difference of opinion, hesitation among judges and controversy upon two varieties of the pippin, or of the Arabian horse.

This balance of approbation will call forth emulation and rival pretensions between the Groups cultivating the two rival horses.

We will now proceed to examine the second example of an application of the Groups and Series, to a labor in the present order; we refer to the organization of fire companies in our large cities. The Fire department may be considered a Serie, the pivot of which is a Chief Engineer with assistant Engineers and other officers, and the groups of which are the different companies. Through the means of the stimulants which this organization puts in play, we find a labor which is in itself repugnant, often dangerous, and which requires of those performing it promptness and alacrity at all hours, executed spontaneously, enthusiastically and without pay. We may trace this effect, so contrary to the general rule by which labor is performed in civilization, to the rivalry and emulation which are aroused in the fire companies.

A rivalry is first excited between the members of each Group or company, and then between the companies themselves; this rivalry is not envious, for a powerful corporative feeling exists throughout the entire department; each member sustains his company and the companies sustain each other. Each individual endeavors to excel the other members of the same company or Group, but they are united like a single man to outstrip in promptness and dexterity rival companies. The whole energy of the Fire department is based upon a twofold rivalry—a rivalry of individuals, and a rivalry of companies. This compound emulation is a character of the serial organization.

The engine first at the fire has the honor of the day, which is a triumph for its members. There is also a very strong rivalry on other points; where water is brought from a distance, it is pumped from engine to

engine; if No. 5 plays into No. 6, and supplies the latter with water faster than it can pump it out, it is *overflowed*, which is a disgrace; hence the honor of No. 6 is at stake and every effort is made to preserve it unblemished. We have heard it mentioned that there is among the New-York companies one whose engine has never been overflowed; it is easy to conceive what a stimulant such a trifle must be to those charged with preserving the untarnished reputation of their favorite machine.

Each company has its officers, such as foreman, assistant foreman and secretary, the desire of obtaining which excites devotion to the cause of the Group. Another means of arousing emulation is to concede to the person who is first at the engine certain privileges, among others that of holding the pipe and playing on the fire. Who has not seen firemen perched on the pinnacle of slanting roofs, directing a stream of water as coolly as if they were on the pavement; they know that the eyes of the mass and of fellow-firemen are on them; this exaltation induces them to perform acts which, without it, no pecuniary reward could hire them to do. So strong is the desire of being on the spot at the first alarm that the firemen often sleep by their engines, and that even in the winter. These individual and corporative rivalries, a small part only of which we have mentioned, produce a strong enthusiasm on the part of the firemen for their function.

Mr. Nordhoff's repeated testimony in regard to the successful Communities is, that none of them are troubled with idle people; and we know from our own observation of such Communities, that labor is a positive delight in them without any such stimulant as Fourier proposes.

In fact, if we may judge from our own experience, Competism with its heart-burnings and hatreds and jealousies is the one fatal disintegrator which the leaders of successful Communities are most anxious to avoid.

—A Kansas man who lately came East to behold the wonders of the International Exhibition at Philadelphia, refreshed his fellow-railway-travelers by his vigorous, plain, original style of speech. The conversation turning upon Connecticut, and a remark being made about the poverty of the soil, "Yes," he responded, "all it amounts to any way, is just to help hold the world together."

Quiz.—I heard a Shaker say that they were in great want of good men and women to recruit their numbers.

Quiz.—Why don't they grow them? Every thing else that they produce has a tip-top reputation in the market. I should think they might raise enough men and women at least for home supply.

"My son," said a stern parent to a seven-year old hopeful, "I must discipline you. Your teacher says you are the worst boy in the school."

"Well, papa," was the reply, "only yesterday she said I was just like my father."

"What is this God, about whom you have been saying so much?" said an unbeliever to a preacher, after hearing a discourse about God.

"God is a spirit," replied the preacher.

"What is a spirit?" asked the skeptic fiercely.

"What is a cornstalk?" rejoined the preacher.

"Why—why—a cornstalk is a cornstalk."

"Yes, sir," said the preacher, "a spirit is a spirit; and if you can not tell me what a cornstalk is, which you have seen a thousand times, and know has an existence, why do you ask me to tell you what the infinite Spirit is?"

Mr. Moody, in his last sermon in the Hippodrome, said: "Christians should live in the world, but not be filled with it. A ship lives in the water, but if the water gets into the ship she goes to the bottom. So Christians may live in the world; but if the world gets into them they sink."

NEW FOOD FOR SILK-WORMS.

It has been determined by accidental experiment in Wurtemberg that lettuce is apparently as good food for silk-worms as are the famous mulberry leaves. In the summer of 1873, according to a writer in *Das Ausland*, a few silk-worms were fed with lettuce some time after being hatched, no other food being obtainable. When the season was about half over, mulberry leaves were substituted, but during the time of the lettuce diet the caterpillars ate ravenously. Cocoons were spun by the moths as usual. The next Spring it was decided to feed the silk-worms only on lettuce. Care was taken to leave no moisture on the surface of the leaves, which were devoured by the young brood in great quantities. The few deaths that occurred were attributed to carelessness in not wiping the food dry, and most of the insects grew and went through their metamorphoses in the usual manner. The cocoons were of good quality, and it is intended to exhibit them at the Royal Agricultural Hall in Stuttgart. This record of a successful experiment is worthy of more than a passing notice in this State. If lettuce leaves are really as good food for silk-worms as mulberry leaves are, one great drawback to the successful culture of silk in California—lack of food—disappears. Lettuce can be produced at any place, even in the foothills and in the high Sierras, in quantities to suit, at little cost, and is easily gathered. Of course time alone can determine whether or not silkworms will degenerate on such diet. It is to be hoped that some of our sericulturists will notice this article, and will make local experiments for their own and the public benefit.—*San Francisco Post*.

CHOWDER.

The Jewish Feast of Pentecost began May 28.

A fog-horn at the Centennial can be heard 60 miles.

A Japanese Consulate is to be established in London.

China must be a clover-field to dealers in human hair.

The Senate voted jurisdiction of the Belknap case.

Julia Ward Howe is President of the Woman Suffrage Association.

The Siamese take part for the first time in an international exposition.

Queen Victoria has passed her 57th spring. She was crowned at the age of 19.

The first alliance between a foreigner and the nobility of Japan has recently taken place.

Between the brigands and disagreeable, voracious soldiery, the Grecians are having a hard time.

Children played with matches in Quebec and destroyed 700 houses. Pretty playthings but costly.

The work commenced by Moody and Sankey in England and Ireland still goes on. A Hall for Union services is building in Dublin.

The electric light as tried in France is of a peculiarly soft and agreeable character, and is said to cost only one-fiftieth as much as gas.

A perfect mirage, it is said, may be seen at the bridge over the railroad tracks at Forty-seventh-st. and Fourth-ave., New-York, on clear, hot days.

The American News Company are erecting a new building on Chambers-st. It is to be of Concord granite and Philadelphia brick, four stories high, and will cost about \$200,000.

The steamer Pandora has started for Cape Isabella, near Smith's Sound, where she will leave letters in a cairn for the Alert and Discovery which went in search of the North Pole last June. She will then return with any dispatches they may have left for her.

"The Building Association" is designed to enable the working-classes to secure to themselves homes. There are now in Philadelphia 692 of these societies, numbering 60,000 members. While New-York has put up 3,112 houses, Philadelphia has put up 31,479.

Not only are the smallest and most remote States of the world represented at the Centennial, but even the unknown Mound-Builders are drawn upon for an exhibit. Their instruments of war, chase, and domestic life are shown, also a map of their principal fortifications in Ohio. Some of these are of such size that with our present facilities considerable time would be required by thousands of men to construct them.

Through the great influence of the Softas the Sultan of Turkey has been quietly dethroned. His nephew, Murad Effendi, is put in his place, and agrees to carry out certain reforms. The Sultan had reigned 15 years. He began well, instituting many and great reforms, but has latterly squandered money on palaces and ironclads, and appeared indifferent to public welfare. The change is generally regarded with favor. The Ex-Sultan has since committed suicide.

ANSWERS TO CORRESPONDENTS.

To J. H. B.—The case you mention is certainly a very interesting one, yet we do not think you are warranted in assuming it to be an instance of spontaneous combustion. The man was evidently so saturated with alcohol as to make combustion easy in case he fell into the fire, but until we hear further evidence of a positive character we must adhere to our present opinion. There is no authenticated case on record of the spontaneous combustion of the human body; novelists and sensational story-writers to the contrary notwithstanding. Dr. Ewald mentions a case where a man's breath took fire from the evolution of marsh gas from his stomach while suffering from gastritis. This we consider a tough story; but possible spontaneous combustion is altogether too much for our credulity.

To J. H., Milwaukee, Wis.—By the term "Gatterer's Scheme of Geography" we refer to modern geography, which system was first developed by John Gatterer of Nuremberg one hundred years ago. Previous to his time geography was simply a collection of facts, with but little attempt at generalization or arrangement. Gatterer was also a noted writer upon history, chronology, genealogy and diplomacy. He founded the Historical Institution of Göttingen. He died in 1799.

"Can you tell me how to detect arsenic in green wall-paper? One of my friends has been complaining of certain distressing symptoms lately, and I suspect the trouble comes from the green paper with which his bed-room walls have recently been covered. Am I correct in my diagnosis?"

We can hardly give an opinion in regard to the diagnosis without knowing more about the symptoms; but if your friend is sleeping in a bedroom, the walls of which have lately been covered with green paper, the chances are that he will suffer and is suffering from arsenical poisoning. You will find the test for arsenic in almost any modern work on chemistry. The remedy in such a case is to either change his sleeping-room or re-paper his walls. The latter should be done at any rate if the room is to be used.

To L. P.—The Rumford medal is given every second year by the Royal Institution of Great Britain to the most important discovery upon the subject of heat and light, which has been made during the previous two years anywhere in Europe. The medals, two in number, are struck from the same die: one in gold, the other in silver. The funds are derived from the interest upon \$5,000 left for this purpose, by Count Rumford. He left a similar amount to the American Academy of Arts and Sciences, but owing to the comparative infrequency of such discoveries in this country, an act of Legislature was obtained, allowing the Academy to give a certain portion to whoever they may think the most deserving, without regard to the nature of their inventions or discovery.

"Is it true that the effect of strong mental emotion will turn a person's hair white within a few hours? I have heard stories of this kind from those who declare they have seen these changes take place—but I find them difficult to believe."

There is no doubt but that this phenomenon does occur. From some observations recently made on this subject in a hospital, it appears that this sudden change is due to the presence of air-bubbles inside the hair. These bubbles seem to prevent the deposition of coloring matter from the roots of the hair; hence the blanching. Why this takes place under strong emotion or excitement, or why it takes place at all, has as yet not been explained.

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